

REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 16th September 1905.

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Nil.

II.—HOME ADMINISTRATION.

(a)—Police.

The *Jashar* [Jessore] of the 6th September complains that in the Belfulia Union which has recently been constituted out of the villages of Nandanpur, Aijgati, Sripaltala, &c., a number of beardless youths have got in as panchayats. Was no educated man of mature years available in all these villages? Then again it is said that the moral character of some of the new panchayats is loose. The attention of the District Magistrate of Khulna is drawn to those allegations.

JASHAR,
Sept. 6th, 1905.

2. Writing to the *Bankura Darpan* [Bankura] of the 8th September, one Luxminarain Acharya says that he was formerly an assistant panchayat of the villages of Asansol and Muchhagara, in circle No. 4, under the Ondar thana in the Bankura district. The oppressions practised by the collecting panchayat of this circle have formed the subject of repeated representations to the proper authorities, the latest of which resulted in the District Magistrate deputing Babu Arun Kumar Bose (Deputy Magistrate) to hold an inquiry on the spot into the allegations made. Arun Babu's report was against the collecting panchayat. He further recommended the dismissal of all the other panchayats for incompetence. But his recommendations have not yet been acted upon. The District Magistrate is requested to look into the matter.

BANKURA DARPAN,
Sept. 8th, 1905.

3. The *Daily Hitavadi* [Calcutta] of the 10th September complains of the depredations of wild boars in the neighbourhood of Agarpara station on the Eastern Bengal State Railway. A number of cattle, goats and other domestic animals have been killed by these beasts. It has become difficult for passengers to pass to and from the Railway station alone in consequence.

DAILY HITAVADI,
Sept. 10th, 1905.

4. The *Purulia Darpan* [Purulia] of the 11th September writes that it has received information that no less than five dacoities took place in the course of a single night last week in village Kesargarh, thana Purulia.

PURULIA DARPAN,
Sept. 11th, 1905.

(b)—Working of the Courts.

5. Writing from Nawabganj, Chapai, a correspondent of the *Maldaha Samachar* [Malda] of the 6th September says that since the occurrence, a few months ago, of friction between the local Munsif, who is also the Chairman of the local Dispensary Committee, and the Chairman of the local Municipality who is a pleader of the local bar, on a question relating to the dispensary, the Munsif has been extremely ill-treating the local pleaders in his Court. In the midst of such disagreement between the bench and the bar it has become very difficult for people to conduct their suits in the Munsif's Court. Besides this, the Munsif sometimes begins his Court at 2 or 3 p.m., and sometimes comes very early and strikes off or decides cases in the absence of parties and pleaders. When there is only one Munsif at the place he should be an old experienced man unlike the present incumbent who is only a novice in the service. The present Munsif is in the habit of giving summary judgments in suits under sections 311, 244, &c., without taking evidence at all, and of gratuitously asking parties appearing in favour of applications to make affidavits. Why does he not resign the Chairmanship of the Dispensary Committee if it unsettles his mind to such an extent?

MALDAH SAACHAR,
Sept. 6th, 1905.

6. The *Howrah Hitaishi* [Howrah] of the 9th September writes that the Sub-Deputy Magistrate of Uluberia is in the habit at times of addressing witnesses in his Court uncivilly.

HOWRAH HITAIISHI,
Sept. 9th, 1905.

The same paper suggests that where, as is frequently the case, an Honorary Magistrate is entrusted with the duty of holding any local inquiry into any complaint care should be taken to see how far the particular Honorary Magistrate selected in the case happens to possess the confidence of the complainant and defendant. Has the Subdivisional Officer of Uluberia

received any secret intimation as to the manner in which particular individuals discharge their duties in connexion with such local inquiries?

(d)—Education.

KHULNA VAST,
Sept. 9th, 1905.

7. The *Khulna vasi* [Khulna] of the 9th September speaks of the extreme unpopularity of the Head Master of the Khulna Zilla School with both the teachers and the students under him. He has closed the teachers' tiffin-room, so that if a teacher comes 10 or 15 minutes earlier than the working hours of the school begin he has to wait outside. The other day the Head Master quite causelessly fined one boy Rs. 2 and another Re. 1. He is reported to have said that half of the students of the Entrance class of the school are his enemies. This is not an edifying confession for a Head Master to make. It would be well for him to take leave for some time.

DACCA PRAKAS,
Sept. 10th, 1905.

8. A correspondent of the *Dacca Prakas* [Dacca] of the 10th September gives a lengthy account of the harsh treatment which, it is alleged, the students of the Dacca Government College and School received at the hands of Mr. Browning and Babu Raj Kumar Das, their Principal and Head Master, respectively, for having appeared in their classes with bare feet as an expression of their grief at the Partition Proclamation. Nearly 275 students were turned out of their classes and all were threatened with expulsion in case they refused to return with shoes on. Rajkumar Babu went so far as to forcibly turn out a boy for having appeared in his class with simply a *chadar* and a pair of torn shoes on.

DAILY HITAVADI,
Sept. 12th, 1905.

9. The following circular, says the *Daily Hitavadi* [Calcutta] of the 12th September, has been issued by Babu Umes Chandra Das Gupta, Deputy Inspector of Schools, Noakhali, and the *Swadeshi* movement. flatterer of the Government:—

"I regret to have to notice that some school boys attended meetings held by some public-spirited gentlemen for boycotting foreign goods, which having regard to the "partition" question might be viewed as being of a political character. It is not desirable, in the interest of the students themselves, to allow them to participate in such movements. You are therefore requested to see that no boys of your school do join and take a part in them, as that may tend to a breach of discipline.

The teachers themselves should not also join in these movements."
Is there none to bring this man to his senses?

(e)—Local Self-Government and Municipal Administration.

SUHRID,
Sept. 5th, 1905.

10. The *Suhrid* [Noakhali] of the 5th September complains that the sanitation of the Amtali bazar and the quarter to the north of the thana premises of Noakhali town is badly neglected by the local municipality.

Reference is also made to a notice which is said to have been issued by this body some time ago ordering all *kutchas* privies within municipal limits to be pulled down within 15 days of its issue. It is alleged in this connexion that promptly after this notice was issued two persons were fined and two more otherwise punished for non-compliance with it. But since then two months have passed by, but no other householder has yet been made to replace his old *kutchas* privy by a *pucca* one. It is insinuated that this difference of treatment is to be attributed to the influence of corruption.

MIHIR-O-SUDHAKAR,
Sept. 8th, 1905.

11. The *Mihir-o-Sudhakar* [Calcutta] of the 8th September has the following:—
The municipal sweepers of Calcutta on strike. We witnessed a strange sight on Tuesday last. The Calcutta municipal sweepers had gone on strike. We made inquiries as to the reasons for this strike. The sweepers allege that out of the seven rupees they get as their monthly wages, four annas are deducted by the supervisor Babu. Further, if they are absent only in the morning or in the evening they forfeit their wages for the whole day.

Representations were made to the proper authorities pointing out these grievances, but without effect. Hence the strike.

12. A correspondent of the *Sanjivani* [Calcutta] of the 7th September, writing from Serajganj, states that all the villages there are under water, with the houses looking like so many islands. Articles of food have become too dear to be purchased by the poorer people. Further, cholera has broken out in certain villages in the interior, like Saidabad, Rajapur, etc. Owing to the prevailing floods, difficulty is being experienced in getting the corpses properly cremated. Medical assistance is not easily available on all occasions. It is to be hoped that the District Magistrate and the District Board of Pubna will take the necessary measures of relief.

SANJIVANI,
Sept. 7th, 1905.

13. The *Swades Sampad* [Mymensingh] of the 11th September writes that cholera has broken out in a serious epidemic form mostly in the area under the jurisdiction of the Gopalpur thana. The inhabitants are mostly dying without any medical assistance. The villages being under water, difficulty is being experienced in properly cremating the corpses. It is suggested that arrangements should be made as recommended by the local Medical officer for the free distribution of Eucalyptus oil and Essence of camphor among the villagers, as a prevention.

SWADES SAMPAD,
Sept. 11th, 1905.

(f)—Questions affecting the Land.

14. The *Khulnavasi* [Khulna] of the 9th September says that Mr. Sunder, the Commissioner of the Sundarbans, has inserted a number of very unjust conditions in the *kabuliyats* and *pattas* in connection with the re-settlement of a number of resumed mahals in the Khulna district. One of these conditions is that talukdars, malgujardars, etc., will be responsible to the District Collector for the proper maintenance of khals and embankments within their respective mahals. The talukdars, malgujardars, etc., will be allowed only 20 per cent. of the incomes of the mahals. But the cost of maintaining the khals, embankments, etc., is not less than 50 per cent. of such incomes. How will it then be possible for the talukdars, malgujardars, etc., to maintain them? So long the cultivators of the mahals used to maintain the embankments, but now they will refuse to do so on account of the above condition. Again, the allowance given to talukdars, malgujardars, etc., should, according to law, be 30 per cent. instead of 20 per cent. of the incomes of the mahals as has been fixed by Mr. Sunder. Mr. Sunder has also fixed the kists for collecting land-revenue in the mahals in the months of December, January and February. But December not being a month for harvesting in these mahals no collections can at all be made in that month. The kists should, therefore, be fixed in the months of January, February and March.

KHULNAVASI,
Sept. 9th, 1905.

(h)—General.

15. The *Prachar* [Calcutta] for the month of August is sorry to notice that the partition has caused a strain in the relations between the rulers and the ruled in the country. It is not clear why educated Bengalis have come to think that the partition will divide the Bengali nation. If the Congress has succeeded in fostering the spirit of unity among the Indians living in different Provinces of this Empire there is no reason why a feeling of estrangement should arise between the inhabitants of Eastern Bengal and those of Western Bengal in consequence of the partition. Besides this, there never existed between these two sections of Bengalis that feeling of deep sympathy which is being so frequently referred to in the present agitation against the partition. And if this feeling be, through God's grace, lasting, the partition will never be able to destroy it. No fear of national estrangement need trouble the mind so long as steamer lines, railroads and the post office will continue to reduce the distances of time and space. May the Bengali nation prosper in amity and unity.

PRACHAR
August, 1905.

CHARU MIHIR,
Sept. 5th, 1905.

16. The *Charu Mihir* [Mymensingh] of the 5th September writes:—

The sky of Bengal's destiny is still overcast. Our ill-luck will not leave us until Lord Curzon leave the country. We dare not hope for anything good so long as he remains in our midst. It is a misfortune to us that Lord Minto's coming out is being delayed.

We never could think that Lord Curzon is a shameless man devoid of any self-respect. After the way in which he was humiliated by the Ministry at Home, everybody thought that His Excellency would not set his hand to any large and important administrative question before resigning office.

But we now see that although he has resigned his post, Lord Curzon has not yet risen superior to his ardent desire to play the part of the ruler of an Empire. He is resolved on carrying out the partition of Bengal before making over charge to his successor. No Viceroy, unless he were exceptionally thick-skinned, would, after such a humiliation, have shown himself to the world.

We have no desire to attribute any bad motives to His Excellency. But what can be the object of this hurry in the matter of the partition? What justification is there for such eagerness and haste? The British Empire would in no possible way have been injured if Bengal had not been partitioned during the month and a half more during which Lord Curzon remains in office. Under the circumstances it is not unnatural for the public to have their suspicions as to the motives of the Government.

There is no heroism in displaying strength against the weak. Does His Excellency wish to take his revenge upon the Bengalis for the defeat and humiliation which he has sustained in his controversy with Lord Kitchener? Making before the Bengalis an exhibition of his power will not rehabilitate the reputation and influence which His Excellency lost in the course of that controversy.

SUHRID,
Sept. 5th, 1905.

17. The *Suhrid* [Noakhali] of the 5th September writes:—

The Partition. When the wails of crores upon crores of people prove of no avail, when Lord Curzon's *aid* is maintained, what is the good of our crying any more? We are a subject race, calling upon God for help: we must bear without a murmur whatever is done by our rulers.

JASOHAR,
Sept. 6th, 1905.

18. The *Jasohar* [Jessore] of the 6th September has the following:—

The Partition Proclamation. The fatherland has been sundered, the curtain has dropped on the favourite performance of Lord Curzon's favourite drama. To encompass the absolute ruin of the Bengali race, to put difficulties in the path of their future progress, Lord Curzon has turned a deaf ear to the piteous cries of eighty millions of people and now goes home after having maintained his *aid*. Farewell, Lord Curzon, what shall we say to you? We are Hindus. Return to the land of your birth from India, the house of the world-renowned Hindu liberality. We bless you with a hundred voices. You have partitioned Bengal in order to injure our national strength, but it is our belief that a hundred oppressive Curzons like you will not be able to injure that strength of ours.

BARISAL HITAIISHI,
Sept. 6th, 1905.

19. The *Barisal Hitaishi* [Barisal] of the 6th September characterises

The Partition Proclamation and how Barisal received it. the Partition Proclamation as Lord Curzon's parting bite, and refers to a procession composed of all sections of the townspeople, numbering about 10,000 heads, which paraded the streets of Barisal town in silence on the morning following the one on which the Proclamation was published in the Gazette, as a public expression of sorrow at the partition of their fatherland. This procession ultimately converted itself into a meeting in the open space in front of the Brajamohan Institution, in favour of the *swadeshi* movement. Two resolutions were adopted at this meeting, one a pledge to abstain from taking part in any public festivities, at least for the remaining part of the Bengali year, and the other a resolve to continue with greater vigour the present agitation on the lines hitherto followed till the desired goal is reached.

20. The *Sanjivani* [Calcutta] of the 7th September, which appears in black borders, has the following in reference to the issue of the Partition Proclamation:—

SANJIVANI.
Sept. 7th, 1905.

Lord Curzon thinks that the publication of the proclamation will have the immediate effect of allaying the agitation now going on. He expects that, weak as they are, the Bengalis will in despair give up making further efforts. But the excitement which prevailed on the Saturday on which the proclamation appeared was unique. On that day thousands upon thousands took a vow not to give up agitation until Bengal was re-united.

This cruel news has not succeeded in making the Bengalis nerveless. Lord Curzon's proclamation has only fanned the flame of agitation amongst the Bengalis. Nobody's spirit has been damped. With the cry of *Bande Mataram* on their lips, they are engaging in a campaign of strong agitation.

A meeting will be held on Monday next at the Calcutta Town Hall to protest against this proclamation about the partition and to strengthen the resolve about boycotting English manufactures. Hundreds of *sankirtan* processions will assemble in front of the Town Hall from all parts of the city.

The same paper refers to protest meetings in College Square, Beadon Square, Circular Road Square and Bagbazar in Calcutta on the day on which the proclamation was issued and the day following, and concludes thus:—

We once said that Lord Curzon would never be able to split up Bengal; that he would fail in his object. If His Excellency had been a witness of the scenes of Saturday (meaning by this the meetings mentioned above, he would have been compelled to admit that his proclamation about the partition had been a failure and that a new spirit has come into life in Bengal.

21. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 7th September writes as follows in reference to the issue of the Partition Proclamation:—

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA,
Sept. 7th, 1905.

Many could never suppose that the sword would be lifted so soon. But those who understand Lord Curzon's character well, those who have thoroughly realised his boyish vanity and hankering after fame, knew well that he would partition Bengal before he left this country for good with the curses of the Indians on his head. The reflection that he is now shorn of all his dignity, that people know that, though the Viceroy of India, he has not the power even to appoint a single member of his Council, is keenly mortifying to the vain and youthful Lord Curzon. That is why he has partitioned Bengal simply to show people that he still retains his authority.

But the power he has displayed by so doing is really a very insignificant one. For Parliament exercises no control over Indian affairs. There is absolutely no one except the Viceroy himself to look to the welfare of the Indian people. The Viceroy is all in all in India. In fact, the authority of the Viceroy of India exceeds even that of the autocrat of all the Russias and the country, too, has now come to see this. It is therefore no very extraordinary feat for Lord Curzon to have partitioned Bengal. He has devised means of depriving all Indians of the benefit of high education and thereby plunging the land in Cimmerian darkness, and he could have, if he only chose to do so, partitioned India into hundred different parts.

Lord Curzon is young in years and sadly deficient in political foresight. Over and above this, youthful vanity is the master passion of his soul. It is foolish even to suppose that the administration of a country can be satisfactorily carried on by a man of his type. If the English Government had cared anything for India it would have taken care to examine Lord Curzon's qualifications for a ruler. It is easy to estimate the political foresight of a man who is capable of needlessly creating disquiet in the minds of millions and thereby rousing a quiet and gentle people. Never before were the people of this country roused so strongly. Lord Curzon has awoken the sleeping lion, turned a quiet people into a restless one, roused an inoffensive country, and introduced unrest and discontent where there was nothing but peace before. If he had been a good ruler, if he had possessed the coolness of mature age and the nice discrimination of a farsighted statesman, he would never have done so wrong a thing, simply to make a name for himself.

We are partial to the British Government. But so sad a change has come of late over the British Government, and so lamentable is the want of foresight evinced in its acts, that we are afraid that if a disturbance should ever take place in the English body politic, England will find herself in as helpless and as perilous a situation as a barque without a helmsman on a tempest-tost sea. For it is not brute force but intellect that constitutes real strength. The fact that the Cabinet has not opposed this rash act of Lord Curzon's convinces us that there is a lamentable want of foresight in it.

MIHIR-O-SUDHAKAR,
Sept. 8th, 1905.

22. A correspondent of the *Mihir-o-Sudhakar* [Calcutta] of the 8th September thus writes of the advantages and disadvantages of the Partition as it affects

Musalmans and the Partition.

Musalmans:—

The Government of each province naturally pays the greatest share of attention when framing laws and regulations to the interests of that section of the population which occupies a position of numerical predominance in the province. At present, in Bengal, the Musalmans, owing to backwardness in education, are in a minority in the various District Boards and Municipalities constituted by election. In the new province the Musalmans will form the majority of the population, and a modification of this state of things may surely be looked forward to. Then again in the Punjab, the Land Alienation Act was passed to protect the Musalman cultivators who form the majority from the clutches of the Hindu *mahajans* who form the minority. The fact that the major portion of the revenue of the new Province will be contributed by Musalmans will strengthen their claims upon the public service of that province. Finally, the people of East Bengal, both Hindus and Musalmans, will be gainers from the circumstances that henceforth, for admission into the public service, they will have to compete with the backward people of Assam instead of, as hitherto, with the more advanced people of West Bengal and Bihar.

MIHIR-O-SUDHAKAR.

23. Lakshman Majumdar of Akyab writes to the same paper that the partition question has split up the entire Bengali-speaking race, irrespective of religion, into

The Partition.

two hostile camps, one opposed to, and the other supporting the Partition. The latter party are superior to the former in numerical strength, but they seem to be inferior, because they cannot equally publicly ventilate their opinions. If a house-to-house inquiry were undertaken, ninety-nine out of every hundred men in East Bengal would vote for the establishment of a capital city in their own midst.

24. The *Hitaradi* [Calcutta] of the 8th September writes as follows:—

The partition being an accomplished fact, the question now is upon what

The question of a check upon the actions of a Viceroy.

principles will the administration of the Indian Empire be conducted in future? Will it be conducted upon principles of justice and reason, or according to the personal will of the King's representative in the country? We humbly put this question to the British Parliament and the British public. The British subjects in India never object to any reasonable proposal of the King's representative; but no one can say that every one of the acts of a Viceroy is bound to be just. What steps should, therefore, be taken if a Viceroy becomes ready to do an arbitrary act calculated to do harm to the people? Will the unjust desire of a single powerful arbitrary alien official, quite inexperienced in the internal affairs of the country, be upheld in the face of the unanimous opposition of a whole nation? Will the King's representative be the sole arbiter of the destinies of the Indian people? Is such a principle approved of by the British Parliament and the British public?

We also want to know what it is that will be the criterion of justice for the authorities in England. Will the unanimous opinion of a people be regarded as the test of the justice or injustice of a question, or will the opinion of a Viceroy be always accepted as gospel truth? We do not mean to say that public opinion is always infallible. What we mean to say is that if it so happens that the public opinion on a question is supported by incontrovertible and uncontroverted arguments, whilst the Viceroy has nothing but some flimsy and ridiculous arguments to favour his opinion about it, which of these conflicting opinions will be taken to be correct and accepted by the

HITAVADI,
Sept. 8th, 1905.

authorities in England? If the Viceroy is able to introduce harmful measures without paying the slightest regard to public opinion, if Parliament does not think it worth its while to discuss that opinion, if interpellations in Legislative Councils prove useless, and if agitation carried on both in India and in England produces no effect, where will the people go for justice?

Will the Indian Empire, governed by great and glorious Britain, be really turned into a field for the exercise of a Russian despotism? Is such really the desire of the great statesmen who sit at the helm of the British Government and in whose hands lies the charge of maintaining the glory and *prestige* of the English people? Will nothing be done to check the arbitrary conduct of the Government of India? Under Viceroys like Lord Curzon, the expression "Government of India" becomes only an euphemism for the word Viceroy, and the provincial rulers only follow their powerful chief like shadows. The Viceroy can, therefore, easily carry out his fads and fancies. Public opinion cannot change his views, and his subordinates implicitly carry out his orders for fear of incurring his displeasure. The Secretary of State for India and the Parliament also seldom interfere with the work of a Viceroy. Unless this state of things is changed, the Indian people will be reduced to a completely helpless condition. Unless something is done to put an effective check upon the actions of the Indian Viceroy, a serious blemish will attach to the name of the British nation in connection with the Government of India.

25. The *Bangavasi* [Calcutta] of the 9th September says that India will always remember with feelings of pain two of the acts of the British Government: (1) the Age of

The Partition of Bengal.

Consent Act; and (2) the Partition of Bengal.

It is now time for the Bengalis to work. Why should they allow themselves to be divided by the Partition? There was a time when one part of Bengal used to be ruled by the Pal dynasty and the other part by the Sen dynasty. But Bengal was able to retain its unity in spite of this bifurcation of government.

The writer expresses his disapproval of the jubilant spirit which now prevails among certain classes of Indians owing to the resignation of Lord Curzon.

26. The same paper asks what the effect of the Partition will be on the distribution of scholarships awarded by Government for the encouragement of Sanskrit education in the country. If the authorities of the

Some matters connected with the Partition.

Education Department in the new province do not desire to continue them, the cause of Sanskrit education will receive a serious blow. Again, if the zamindars and other wealthy men of the new province should now withhold their support from the Ranchi College scheme, there would be a risk of that noble scheme falling through. Besides this, with what face would the authorities realise from the rich men of the new province subscriptions for purposes of the Royal reception at Calcutta, now that they have got a separate capital of their own?

27. Referring to the haste with which Lord Curzon is pushing on matters connected with the Partition of Bengal, the *Bharat*

Lord Curzon and the Partition of Bengal.

Mitra [Calcutta] of the 9th September says: well, let Lord Curzon act the part of the Kaiser or the Czar on the eve of his leaving this country. Where would he get such an opportunity again in this life?

28. The *Hitavarta* [Calcutta] of the 10th September, after giving the substance of the Proclamation creating the province of East Bengal and Assam, says that the appoint-

Lord Curzon.

ment of members to the Legislative Council will be by nomination and not by election as has hitherto been the practice. Lord Curzon has dazzled our eyesight by showing us the power of his pen. Who listens to our cry now? The popular voice has no value in this country. We are called subjects of the British Government, but blinded by the power of his position, Lord Curzon has made us realize that we are in fact its bought slaves. We have already seen how an oppressive Viceroy can trample under foot a subject people. Lord Curzon has done this simply to break our national unity.

BANGAVASI,
Sept. 9th, 1905.

BANGAVASI.

BHARAT MITRA,
Sept. 9th, 1905.

HITAVARTA,
Sept. 10th, 1905.

HITAVARTA,
Sept. 4th, 1905.

29. The *Hitavarta* [Murdnagar] of the 4th September writes:—

Lord Curzon's resignation.

Now that Lord Curzon is about to leave India, we cannot help admiring His Excellency's firmness, fearlessness, eloquence and extraordinary talents. But our regret is that, in spite of possessing abilities like these, he has done nothing for the unfortunate people of India for which they may feel grateful to him.

HITAVARTA,
Sept. 10th, 1905.

The Chittagong Municipality
and Lord Curzon.

30. In commenting upon the telegram of regret sent by the Chittagong Municipality to Lord Curzon at the resignation of his office, the *Hitavarta* [Calcutta] of the 10th September says that the meeting held on the occasion was attended by only six Commissioners out of 18, and of these six three were Government's nominees. It is gratifying that at another meeting the Commissioners of that Municipality objected to the proceedings of the previous meeting, a copy of which should be sent to Simla.

HITAVARTA,
Sept. 10th, 1905.

The farewell address by Native
Chiefs to Lord Curzon.

31. In reference to the expression of grief by some of the Indian Chiefs at the resignation of Lord Curzon, the same paper says that as the native princes are mere puppets in the hands of Government, it is no use criticizing their doings. Whatever they have said has been a lip-expression only.

DAILY HITAVADI,
Sept. 8th, 1905.

Wanted an embankment in the
Burdwan district.

32. A correspondent of the *Daily Hitavadi* [Calcutta] of the 8th September says that the Balipara village under the Jamalpur thana in the Burdwan district is going to be ruined by large breaches made in its embankment by the Damodar river. The authorities seek to protect the village by *resh*, but *resh* is quite inadequate for the purpose. Embankments only can save the village from destructive inundations. Last year a *resh* was constructed at a cost of Rs. 3,000. This year the Damodar has washed it off, with the result that a dangerous breach has been formed in the village. The construction of an embankment would save the village from destruction and the Government from a large annual expenditure.

HOWRAH HITAIISHI,
Sept. 9th, 1905.

The Uluberia Post-office.

33. The *Howrah Hitaishi* [Howrah] of the 9th September writes that it is informed that at the Uluberia Post-office letters are sometimes tampered with, opened and reposted by persons unconnected with the Post-office, who are allowed inside the office premises by the postmaster.

BASUMATI,
Sept. 9th, 1905.

Rumoured change of the name
of the Nadia District.

34. The *Basumati* [Calcutta] of the 9th September is led to believe that the rumour that the Nadia district, will after undergoing certain changes, receive the name of the Plassey district is substantially correct. Experience tells us, says the writer, that it is useless to oppose any intention of the Government. But still when no political purpose is involved in a question, there can be no harm on the part of the authorities in paying some consideration to the wishes of the people. There is no ground for *sid* in the desire on their part to change the name of the Nadia district. Government will gain nothing by transferring Navadwip town to the Burdwan district, making the Gorai river a boundary of the Nadia district and converting the uninhabited village of Plassey, situated at one end of the district, into the head-quarters town of the transformed district. On the contrary the change will cause great inconvenience and loss to every zamindar, *mahajan* and tradesman in the district—a loss not sentimental but real. Navawdip, the place where Chaitanya was born and whence he carried out his great religious work, is an object of the greatest reverence to the inhabitants of the Nadia district. Its loss is, therefore, sure to be keenly felt by them. The Nadia Raj family were friends of the English even before the battle of Plassey. Will it then be just on the part of the latter to reduce the glory of the former? Besides this, what is the object of the proposed change? Is this the right way of commemorating the valour and heroism shown by Englishmen on the field of Plassey? A correspondent of the *Telegraph* newspaper says that "the present so-called leader of Nadia has been benefited by his contact with His Honour," meaning thereby that the authorities are trying to win over the influential men in the Nadia district to their side just as they are trying to

influence the influential men of Dacca, Mymensingh, &c., by giving Deputy Magistrateships to their sons. The same correspondent also says that when Lord Curzon went to visit Plassey he promised to commemorate its name. Is this one of the grounds of the proposed change? But neither that circumstance nor the fact that the Ranaghat-Bhagwangola Railway passes through Plassey can warrant such a change, which, if effected, will cause the greatest inconvenience to the inhabitants of the Nadia district.

35. The *Dacca Prakash* [Dacca] of the 10th September learns from a correspondent that it is proposed to transfer Manikganj from the Dacca district to Tangail for the purpose of making Tangail town the head-quarters of the proposed new district in Mymensingh, and seriously objects to any such transfer. Manikganj is the most enlightened and important subdivision of the Dacca district, the loss of which will mean ruin to it. A fierce opposition should, therefore, be raised against the rumoured proposal.

DACCA PRAKASH,
Sept. 10th, 1905.

36. The *Bangavasi* [Calcutta] of the 9th September heartily supports Justice Sarada Charan Mitter's prayer to the Government for a literary pension for Mahamahopadhyaya Chandra Kanta Tarkalankar, and hopes that the Lieutenant-Governor will kindly grant the favour prayed for.

BANGAVASI,
Sept. 9th, 1905.

37. The *Hitavarta* [Calcutta] of the 10th September is glad that the Government will now pay the native sepoy, three months in advance, money for purchasing their uniform. The authorities ought to see their way to supply them with rations, as otherwise the kind of food used by them has been making them physically weak.

HITAVARTA,
Sept. 10th, 1905.

III.—LEGISLATION.

38. The *Daily Hitavadi* [Calcutta] of the 9th September counsels the non-official Bengali members of the Provincial Legislative Council to show their manliness by resigning their seats in a body. The opinions of 80 millions of their countrymen have been flouted, the leaders of the country assembled in meeting at the Calcutta Town Hall have been abused as insincere, and one among them has also been called a liar in public by the Lieutenant-Governor. It appears, therefore, that Government looks on the people of the country as inferior even to cats and dogs, and it is therefore desirable for all self-respecting gentlemen to have to do as little as possible with such a Government.

DAILY HITAVADI,
Sept. 9th, 1905.

39. The same paper suggests that it would have been better to postpone the consideration of the Bengal and Assam Laws Bill until the Supreme Council reassembled at Calcutta, instead of taking it up, as has been resolved, at Simla, on the 29th instant. At Simla it is not likely that any of the non-official members will be present at the sitting of the Council. At any rate, Mr. Gokhale is sure to be absent on that date. Remembering the hurry in which the Vernacular Press Act was passed, one may doubt how much time will be given to the public to consider the present Bill. Considering the shameful way in which Government has acted throughout in connection with this Partition question, it will be enough if the Bill is not passed into law on the 29th September next.

DAILY HITAVADI,
Sept. 9th, 1905.

IV.—NATIVE STATES.

40. Referring to the appeal preferred by Saiyed Akbar Ali and others of Kathiawar to the local Political Agent against the confiscation of their jagirs by the Raja of that state, the *Roznama-i-Mukaddas* *Hublul Mateen* of the 11th September says that the appellants are suffering great hardship on account of the delay caused by the agent in settling the matter. It is to be hoped, therefore, that he will take up the case soon and do justice in the matter.

ROZNAMA-I-MUKADDAS
HABUL MATEEN,
Sept. 11th, 1905.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

SUHRID,
Sept. 5th, 1905.

41. The *Suhrid* [Noakhali] of the 5th September writes that the condition of the local paddy crop is most deplorable, in consequence of too much rain. The price of rice is steadily rising, and the cultivators apprehend an early famine.

BHARAT MITRA,
Sept. 9th, 1905.

42. The *Bharat Mitra* [Calcutta] of the 9th September says that the *kharif* crops of this year have totally failed in many parts of Western India. If there is no rain during the next two weeks, all hopes of a *rabi* crop will also be gone and a terrible famine will be the result.

VI.—MISCELLANEOUS.

MURSHIDABAD
HITAISHI,
August 30th, 1905.

43. The *Murshidabad Hitaishi* [Murshidabad] of the 30th August publishes a poem on the *Swadesi* movement. A poem exhorting all Indians to join the *Swadesi* movement.

CHARU MIHIR,
Sept. 5th, 1905.

44. The *Charu Mihir* [Mymensingh] of the 5th September publishes notices of meetings in favour of the *Swadesi* movement, sent in by correspondents at—

Batra (Tangail) on the 25th August.
Begunbari.
Mahudanga (Jamalpur).
Nandanpur.
Gauripur.
Bhawanipur.
Netrakona.

SUHRID,
Sept. 5th, 1905.

45. The *Suhrid* [Noakhali] of the 5th September strongly supports the *Swadesi* movement and exhorts all Bengalis to join it.

MALDAH SAMACHAR,
Sept. 6th, 1905.

46. The *Maldaha Samachar* [Malda] of the 6th September disapproves of the idea of mixing up the *Swadesi* movement with the Partition question. Nothing should be done in excitement. People must work slowly and steadily if they desire to stand on their own legs. It is the mind which should be first prepared for the task. Men must make their minds *Swadesi* before they can take exclusively to *Swadesi* articles. People are losing their religion (*dharma*) by using Liverpool salt and foreign sugar. First give up using these articles, then turn your attention to foreign piece-goods.

JASOHAR,
Sept. 6th, 1905.

47. The *Jasohar* [Jessore] of the 6th September publishes two poems, in one of which an exhortation is made to all Bengalis to sacrifice ease and luxury for the service of their country, while the other contains an appeal to the women of Bengal to incite their fathers, brothers, husbands and sons to deeds of daring.

MEDINI BANDHUP,
Sept. 6th, 1905.

48. The *Medini Bandhup* [Midnapore] of the 6th September notices two meetings in favour of the *Swadesi* movement at Chandrakona and Panchrol, respectively, the former on the 26th August and the latter on the 30th August, 1905.

PALLIVASI,
Sept. 6th, 1905.

49. The *Pallivasi* [Kalna] of the 6th September says that it is simply meanness to try to intimidate the Government by boycotting English articles. The *Swadesi* movement, if it is to be successful, must stand on its own merits.

SANDHYA,
Sept. 7th, 1905.

50. The *Sandhya* [Calcutta] of the 7th September refers to three rumours in connection with the recent students' demonstrations in Calcutta against the Partition Proclamation:—

(1) The first is to the effect that the Lieutenant-Governor wrote to the Government of India inquiring if any repressive measures should be taken against the boycott of European goods in Bengal. Lord Curzon in reply is said to have warned the Bengal Government against the impolicy of adding fresh fuel to the flame already kindled.

(2) The second is that the Commissioner of the Calcutta Police wrote to Babu Surendra Nath Banerji, charging him with having incited the students and calling upon him to quiet them down. Surendra Babu in reply is said to have written suggesting that the Commissioner of Police should have addressed the letter to the Government of India instead of to him, since if anybody was responsible for the present demonstrations it was the Government of India.

(3) The third relates that the Lieutenant-Governor summoned some of the Bengali Hon'ble Members of the Local Legislative Council to an audience. Mr. J. Chowdhury is said not to have gone at all. Bhupen Babu it is said replied point blank to the questions put to him by His Honour. His Honour asked him why he and his friends had incited the students. His reply was that it was not he or his friends but Government that had actually done the work. His Honour therefore threatened that he might be led to adopt repressive measures. To this Bhupen Babu's reply was that the Government could do everything, and judging from their present tendencies, he would not be very much surprised at anything they might do. Finally, Nalin Babu is said to have declared that he had no sympathy with the movement to boycott English goods.

51. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 7th

The Partition and the boycott.

September says that by issuing the Partition Proclamation Lord Curzon has done the utmost that lay in his power to do to injure the Bengalis. The people have now come to understand that the more they will depend on the authorities the greater will be their misery. Although the partition has been proclaimed, yet there is every hope of the order being rescinded if the Bengalis will only stick to their resolution to boycott English articles. The writer, therefore, urges them to submit, if necessary, to the greatest of difficulties and inconveniences for keeping up the movement.

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA,
Sept. 7th, 1905.

52. The same paper says that the *swadesi* movement is the outcome of a genuine sentiment in the country, a longing for country-made articles. Many causes have contributed to the steady growth of this sentiment in the country for many years past. What with a sympathy with the decaying arts and industries of the country, what with religious considerations and personal tastes, and what with various other causes, the use of foreign articles was slowly decreasing in the country. The *swadesi* movement is, therefore, not a new thing in Bengal. Government also has for some time past been trying to rouse the sympathies of the people for the arts and industries of the country. The partition has only given a healthy and happy impetus to the movement. Nevertheless, a section of the Anglo-Indian press is seeking the help of the Government in suppressing the movement, and it is not known how far the authorities will be able to maintain their equanimity in the matter. There is not the least possibility of the movement giving birth to a spirit of rebellion in the country. Its leaders are heart and soul opposed to such a thing. It would be greatly beneficial to the people of this poor country to give up using foreign articles. And judging from the attitude of the Government towards the arts and industries of the country, the authorities also ought to be pleased at the movement. Why should they therefore take the advice of a few bad men and stand against it? The sovereign makes no distinction between his English and Indian subjects. Government is therefore prayed to protect the movement against all possible aggressions from the wealthy and powerful British merchants. The partition has given pain to every heart in Bengal. Now, says the writer, we pray the Government to help the *swadesi* movement, give up the Partition and restore peace to our minds. We Bengalis always love peace, will the Government give up its *ai* and mind what we say?

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA,
Sept. 7th, 1905.

53. The *Sanjivani* [Calcutta] of the 7th September expresses a wish that the European merchants of Calcutta had carried out their threat to dismiss all their Bengali clerks as a sort of reply to the boycott. It would be a good day for the Bengalis as a race if this threat were actually carried out. They would then take to commerce and industrial occupations like the

The Bengali clerks and the boycott.

SANJIVANI,
Sept. 7th, 1905.

Marwaris and Parsis and grow rich, instead of losing their manliness and living in chronic poverty as they now do in service as clerks.

SANJIVANI,
Sept. 7th, 1905.

54. The same paper notices meetings in favour of the *swadesi* movement—
at Rajbari (Faridpur) on the 31st August,
at Majilpur-Joynagar (District 24-Parganas)
on the 3rd September,

Meetings in favour of the *Swadesi* movement.

at Serampur (Hooghly) on the 3rd September,
at Bhastra (Do.) on the 2nd September,
at Salkea (Howrah) on the 3rd September,
at Baidayabati (Hooghly) on the 3rd September,
at Cuttack on the 20th August,
at Shikarpur (Nadia) on the 28th August,
at Batra (Tangail) on the 25th August,
at Fatehpur (Birbhum),
at Maulvi Bazar (Sylhet) on the 6th September,
at Shaistaganj on the 1st September,
at Pingua (Mymensingh) on the 19th August,
at Bagerhat on the 3rd September,
at Mulchur (Dacca) on the 27th August,
at Tilli (Dacca) on the 2nd September,
at Lumding on the 27th August,
at Nitara (Diamond Harbour) on the 3rd September,
at Tamluk (Midnapur) on the 3rd September,
at Santipur on the 3rd September,
at Nawabganj (Malda) on the 3rd September,
at Narainganj (Dacca) on the 20th August,
at Kuralia on the 2nd September,
at Chandibarpur on the 2nd September,
at Mankar (Burdwan) on the 3rd September,
at Kaliganj (Khulna) on the 1st September,
at Baidyanath (Sonthal Parganas) on the 1st September,
at Bongong (Jessore) on the 22nd August,
at Nagarpur (Tangail) on the 31st August,
at Ghatal (Midnapur) on the 26th August,
at Pabna on the 27th August, and
at Midnapur.

Two national songs.

The same paper publishes two "National songs."

DAILY HITAVADI,
Sept. 8th, 1905

55. Writing in the *Daily Hitavadi* [Calcutta] of the 8th September, Babu Manoranjan Guha Thakurta of Giridih, Hazaribagh, says that on the 1st idem a society named *Bratisamiti* was formed with the object of fostering the *swadesi* movement, saving native men and women from oppression, helping the oppressed, and promoting the welfare of the country in various ways. A branch of the society will soon be established in Calcutta.

The establishment of a patriotic society in Bengal.

DAILY HITAVADI,
Sept. 8th, 1905.

A song.

56. The same paper publishes a patriotic national song for the Bengalis.

MIHIR-O-SUDHAKAR,
Sept. 8th, 1905.

57. The *Mihir-o-Sudhakar* [Calcutta] of the 8th September takes the telegram recently sent by the Manchester Chamber of Commerce to the Marwari Association of

The boycott.

Calcutta on the boycott movement as a proof that persevering in the boycott will not stop the Partition. The public are accordingly counselled to unite, without difference between Hindus and Musalmans, in a calm and steady endeavour to improve the indigenous industries, without however any thought of boycotting English manufactures. Things must first be produced in the country itself before the use of foreign-made articles should be stopped. And further it is not logical and just to boycott English manufactures in order to get an order of Government cancelled.

DAILY HITAVADI,
Sept. 9th, 1905.

58. The *Daily Hitavadi* [Calcutta] of the 9th September writes that the *Swadesi* movement did not actually begin with the Partition question. A preference for things

The *Swadesi* movement.

Swadesi had long been gradually coming into existence, and there are many individuals who for quite a long time past have given up the use of Manchester cloths and the like. Hitherto the movement had commended itself to the people solely from the economic standpoint. The Partition agitation has given it a new importance from the political point of view.

The *Swadesi* movement which has now taken such a hold on Bengal is not likely soon to quiet down. For upon it depends the national future of Bengal. If it is given up now, the whole race will come to be despised by all the world, and all hopes of progress will have to be given up for some time to come at least. It is because the Anglo-Indian newspapers of Calcutta realise this that they are trying their best to make the Bengalis flinch from their resolve. But the Bengalis will go on in the path they have chosen unmoved either by sneers or by threats.

59. The *Bangavasi* [Calcutta] of the 9th September, says that two causes have combined to give rise to the present *Swadesi* movement in Bengal—(1) the Partition

The *Swadesi* movement.

BANGAVASI,
Sept. 9th, 1905.

and (2) the flooding of the Bengal market with foreign-made articles and the consequent drain on the country. A spirit of revenge shows itself in connection with the first cause, whilst a genuine love of the country is the basis of the second. Revenge is bad and can never be productive of beneficial results.

60. The *Bharat Mitra* [Calcutta] of the 9th September has the following:—

The *Swadesi* movement.

BHARAT MITRA,
Sept. 9th, 1905.

The result of the boycott has been that the Marwaris are not able to sell their cloth. Seeing this state of things their Chamber of Commerce wired the fact to the Manchester Chamber of Commerce to which the latter replied that it was unwise to boycott English goods on account of the Partition of Bengal. It appears that the Manchester Chamber has yet its eyes closed. The Chamber will see, if not this year, in the year to come, what quantity of cloth is imported into India, and then their self-sufficiency will be gone. For the last thirty years the Marwari merchants have been filling the Indian markets with English-made cloths. They shall have soon therefore to atone for their past sin. Intelligent Marwaris will be those who, giving up all hopes of selling the English-made cloths in future, will try to start their own mills and thus enrich their country.

61. Referring to the resolution of the Marwari merchants regarding the revision of the terms of contract which they hitherto made with English merchants for purchasing cloth, the same paper has the following under the heading "Signs of awakening":—

Signs of awakening.

BHARAT MITRA,
Sept. 9th, 1905.

ing cloth, the same paper has the following under the heading "Signs of awakening":—

The Marwari community ought to remain firm to their resolution with respect to the contracts which they make with the merchants of England for the supply of cloth, and which were hitherto a source of loss and annoyance to them. They should never pay heed to those selfish fellows who, for the sake of their selfish interests, do not hesitate to do their fellow brethren harm. Our suggestion is that the Marwari community should do their work courageously and yield to none, and then they will see that their conditions have been accepted by the European merchants.

62. The *Khulnavasi* [Khulna] of the 9th September says that the *Swadesi* movement should be conducted with coolness and circumspection. No malicious element should be allowed to enter into it. It is a sacred movement and has nothing seditious in it.

The *Swadesi* movement.

KHULNAVASI,
Sept. 9th, 1905.

ment should be allowed to enter into it. It is a sacred movement and has nothing seditious in it.

63. The *Ratnaker* [Asansol] of the 9th September notices three meetings in favour of the *Swadesi* movement at Raniganj, Asansol and Dakhinkand, respectively, the two first on the 3rd September, and the last on the 27th

Three meetings in favour of the *Swadesi* movement.

RATNAKAR,
Sept. 9th, 1905.

August. A song is also published on the same subject which was sung at the last of the three meetings referred to above.

64. The *Hitavarta* [Calcutta] of the 10th September has the following:—

The *Swadesi* movement.

HITAVARTA,
Sept. 10th, 1905.

The Anglo-Indian press, such as the *Englishman*, the *Indian Daily News* and the *Statesman* at first laughed at the *Swadesi* movement. They did not realize at the time that even a dying man returns the blow when struck hard. The *Statesman* has now come

down and realized the true facts. The *Englishman* is yet blind, and does not believe in the resolutions of meetings, &c. But now that the market of the English goods has fallen, involving a loss of 50 lakhs to merchants dealing in cloth, it will now open the eyes of the *Englishman*. It is now time for us to act firmly, for if we could by some sacrifice stop the use of English goods it will certainly rouse the English merchants from their sleep. They have already received the price of the goods that are now found in the markets. The effect of our boycott will therefore not be felt severely by them till the next *Ramlila* and *Kalipuja*. New contracts are made at about the *Ramlila* or *Kartickpuja*. If we could stand firm till then, the native merchants would not make further contracts with the English firm. Then the English merchants will come to their senses and try to persuade the Secretary of State to withdraw the order regarding the Partition of Bengal and to check oppression of the officials towards the Indians.

HITAVARTA.
Sept. 10, 1905.

The effect of *Swadesi* movement.

65. The same paper has learned that meetings have been held in various places in India sympathizing with the Bengalis in their efforts to use home-made articles.

DAILY HITAVADI,
Sept. 10th, 1905.

A song on the *Swadesi* movement.

66. The *Daily Hitavadi* [Calcutta] of the 10th September publishes a song on the *Swadesi* movement.

HINDI BANGAVASI,
Sept. 11th, 1905.

67. The *Hindi Bangavasi* [Calcutta] of the 11th September makes the following suggestions to the organizers of the *Swadesi* movement:—

67. The *Hindi Bangavasi* [Calcutta] of the 11th September makes the following suggestions to the organizers of the *Swadesi* movement:—

It is a good sign indeed that almost all Indians are anxious to manage affairs with country-made things only. Is it not then wise to pay attention to the *modus operandi*?

(1) To organize a thing requires wisdom. If every one were to act as a leader there would be no work. Let a few men of light and leading meet and discuss the pros and cons, then settle a plan. Let these men then take upon themselves the duty of carrying out their plan. This done people will know where to go to for advice and guidance.

(2) The student community should not be allowed to take any part in the movement, because their association is likely to do more harm than good.

(3) The leaders should find out the obstacles in the way of the introduction of country made things, and how to meet them. When they enter upon their work the leaders will find that to speak or think of boycotting English goods is more easy than to do it. The majority are labouring under the impression that they cannot do without English goods, for they are so many. Perhaps this impression is wrong, and, if existing, ought to be removed by means which the leaders should decide. The leaders ought to see that a blind determination to boycott would mean the ruin of many a trader who has a large stock of English goods which he cannot now dispose of. The English merchants will not suffer in this way. The leaders should work out a plan to save the above traders. Along with this they ought also to see whether the indigenous industries will be able to supply the needs of the whole country at once. All these points should be very carefully considered, for a blind agitation and following of the movement will do no good.

Now this is a very critical time—a time for real work. Do not talk much, but work quietly and smoothly. Do not displease Government, nay do not displease any class of people by your speeches, etc., but be up and doing. You will then see that at last your efforts have been crowned with success.

ROZNAMA-I-MUKADDAS
HUBLUL MATIN,
Sept. 11th, 1905.

68. In reference to the Partition of Bengal the *Roznama-i-Mukaddas* *Hablul Matin* [Calcutta] of the 11th September says that the Government has divided Bengal for their own political as well as financial convenience, but the Bengalis have made a stand against it; they have even gone to the length of boycotting English goods. We are sorry they will not be able to be firm in their resolution and carry out this lofty idea. The idea of boycotting is so lofty in itself that if the Bengalis can convert it into action the result will be a severe lesson to the English nation.

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The Persians should follow the example of the Bengalis in boycotting Russian and English goods. This will induce these nations to accede to any wish the Persians may have.

69. The *Dacca Gazette* [Dacca] of the 11th September publishes the following in its English column:—

The *Swadesi* movement.

DACCA GAZETTE,
Sept. 11th, 1905.

As we said in our last issue, the *Swadesi* movement bids fair to be a magnificent success. It is not now confined to any particular locality—to any particular district or to any particular province. But from one end of the country to the other the cry is everywhere the same: "We must use country goods, we must avoid articles of foreign make." It is a movement in which the young and the old, the rich and the poor, the literate and the illiterate, the towns-people and the country folks, the males and the females—in short, all classes of His Majesty's Indian subjects—have alike joined. It cannot be stigmatised as an agitation got up by schoolboys and agitation-mongers, which is sure to collapse as soon as the zeal and fervour of its prime movers is abated. Unlike all other movements in this country, the *Swadesi* movement has already created in the minds of Englishmen at home a feeling of unrest and anxiety.

The Dacca leaders also are on the alert. They are doing their humble best in furtherance of the noble cause. At the instance of the People's Association, a Joint Stock Company will, we hear, be shortly opened with a capital of Rs. 10,000 divided into 400 shares of Rs. 25 each to start a cloth manufacturing business here with Serampore and Japan hand-loom machinery. A local gentleman, taking more than a casual interest in the cause, has brought in at his own cost a machine for knitting stockings as an experimental measure, and, if it works satisfactorily, others will follow in the wake.

The question that is now exercising public minds is—Will country goods of all descriptions be forthcoming in sufficient quantities to satisfy the demands of so many millions of people? Is not the answer enveloped in serious doubts and apprehensions? We for ourselves are strongly of opinion that doubts and apprehensions on this head are more imaginary than real. The President of the local People's Association is being daily overflowed with samples of articles of every day use prepared in the different parts of the country. Is not this alone, apart from others, a sufficient justification for the opinion we have formed in this connection?

Then, again, some doubts are entertained by high class and middle class gentlemen about articles of wear. It is feared by them that the fine *dhoties* turned out by the foreign mills cannot be expected in this country. On this account, too, we need not be in any the least anxiety as will be evident from the extract of a letter to the *Amrita Bazar Patrika* from the owner of one of the many mills at Ahmedabad. [Here follows the extract in question.]

It is thus to be seen that we can do without foreign goods if we have only the mind to do so. Can we not be expected to make some sacrifices for the benefit of our country? Let us all carry on the holy war against foreign goods with the tenacity it deserves, and then, we are sure, immense good will accrue to ourselves and to the country we live in.

70. The *Sandhya* [Calcutta] of the 11th September expresses the opinion that the *Englishman*, the *Indian Daily News* and other *Feringhee* newspapers of Calcutta have been

SANDHYA,
Sept. 11th, 1905.

Certain Anglo-Indian newspapers of Calcutta and the *Swadesi* movement.

guilty of sedition in attempting publicly to create ill blood between the Bengalis and the *Feringhees* over the *Swadesi* question. Why should an effort of the Bengalis to improve the condition of their country and their people by an improvement of their arts and industries cause heart-burning among the *Feringhees*? Why should the *Feringhees* try to keep the Bengalis slaves even in this respect? The Bengalis are then counselled not to be afraid of the enmity of the *Feringhees*. They are not aspiring to the throne of the rulers of the country. Let the present rulers rule without the slightest fear of injury. The Bengalis will continue fulfilling to the full in the future, as they are fulfilling in the present, all the obligations of loyal subjects. But are they not to try to remedy the distress which has been caused by hundreds of their countrymen being thrown out of work owing to the dying out of their indigenous arts and industries? Who are the *Feringhees* to obstruct them in this good work?

BURDWAN SANJIVANI,
Sept. 12th, 1905.

71. *The Burdwan Sanjivani* [Burdwan] of the 12th September urges the inhabitants of Burdwan to use country-made salt and sugar only. In ships carrying salt from

foreign countries beef, ham, etc., are preserved in it for consumption during the voyage, and foreign sugar is purified by cow's blood. Should the people of the country use foreign salt and sugar after knowing these facts?

SANDHYA,
Sept. 12th, 1905.

72. *The Sandhya* [Calcutta] of the 12th September writes that the students residing in district No. III of Calcutta have formed themselves into a number of groups,

who go about from house to house humbly counselling the householders to use *Swadesi* articles. Every individual grocer's shop is visited and the grocer requested not to sell foreign salt and sugar. The requests of the students have borne fruit as regards many grocers. The students have further raised a certain amount of subscriptions from among themselves which is being used to buy up every quantity of foreign goods that may be already in stock in return for a promise on the part of the shopkeeper concerned no more to buy similar goods in future. This is a very proper procedure that the students have adopted. This peaceful quiet way of doing the business can possibly give no handle to their enemies to do harm.

SANDHYA.

73. The same paper writes that the Hon'ble Babu Nalin Bihary Sarkar's name is now coming in for serious obloquy. The

Hon'ble Babu Nalin Bihary Sarkar. Hon'ble gentleman is reported to have said to the Lieutenant-Governor that he is not in favour of the *Swadesi* movement. Further it is being said that the Bengali members of the Local Legislative Council are offering to resign in a body, but that Nalin Babu alone stands aloof. Lastly, people are suspecting why he was absent from the municipal meeting the other day. Was he afraid to speak against Lord Curzon as Babu Kali Charan Palit did? It is desirable that Nalin Babu should publicly reply to all these charges.

SANDHYA.

74. The same paper publishes a song representing the willing adherence of a Bengali husbandman to the *Swadesi* cause.

A song.

SANDHYA,
Sept. 13th, 1905.

75. *The Sandhya* [Calcutta] of the 13th September publishes a letter written by a Bengali lady to her husband, expressing, among other things, her resolve to eschew foreign goods.

The *Swadesi* movement.

DAILY HITAVADI,
Sept. 12th, 1905.

76. *The Daily Hitavadi* [Calcutta] of the 12th September gives accounts of crowded meetings held at Chandernagore and Paikpara on the 10th and 9th idem, respectively, in connection with the *Swadesi* movement. The

Mayor of Chandernagore presided over the meeting held at that place.

DAILY HITAVADI,
Sept. 13th, 1905.

77. *The Daily Hitavadi* [Calcutta] of the 13th September refers to a meeting in favour of the *Swadesi* movement at Rawalpindi in the Punjab on the 31st August last,

The *Swadesi* movement.

as well as a letter from a number of pleaders of Mianwali in the same province to a recent issue of the *Tribune* newspaper of Lahore, supporting the same movement.

As showing how deeply the *Swadesi* movement has come to permeate all sections of the population, the same paper relates how a number of Bengali Christian women, employed as teachers in the Missionary Schools, dared the displeasure of their superior European employers by putting off the shoes and stockings in which they usually go to school as a sign of protest against the Partition.

A second similar incident is related, showing how the students of a Christian school, founded at a cost of about two lakhs by a partner of Messrs. Whiteaway, Laidlaw and Company of Calcutta, one of the very firms which have been losers by the spread of the *Swadesi* agitation, recently held a meeting in the school premises, which was attended by the Missionary teachers of the school, resolving to boycott English manufactures.

The same paper notices meetings in favour of the *Swadesi* cause at—

Dinajpur on the 1st September,
Bhandarhati (Hooghly) Hazaribagh,

Nawabganj (Malda) on the 2nd September,
 Saduhati (Jessore) on the 2nd September,
 Pingna on the 19th August,
 Sayestaganj (Backerganj) on the 1st September,
 Chittagong,
 Khirpai (Midnapur) on the 9th September,
 Gaibandha (Rangpur) on the 5th September,
 Rajbari on the 7th September,
 Ashar Belma (Burdwan) on the 5th September,
 Sonamukhi on the 3rd September,
 Cuttack medical school-rooms on the 3rd September,
 Barabazar, Burdwan,
 Bally-Uttarpara on the 11th September.

78. According to the *Darpan Prokash*, of Poona, says the *Bharat Mitra* [Calcutta] of the 9th September, Lord Curzon has by his deeds violated the terms of Her late Majesty's

BHARAT MITRA,
 Sept. 9th, 1905.

Lord Curzon. Proclamation in which it was declared that she considered the foundation and the strength of her Indian Empire to be in the contentment of its people. Lord Curzon has created discontent among the people by the partition of Bengal.

79. The same paper has the following:—

The royal visit and famine. Lord Curzon's rule in India has been signalized not only by administrative oppressions, but by national calamities, too. Of course he did not bring these with him, for they had already been in the country when he came, but it is also a fact that during his Lordship's administration these calamities became more and more intense. Both famine and plague increased in the country, but His Excellency totally disregarded these and had his own way. While famine and plague were still raging he held the Delhi Darbar. His career in this country is now about to come to a close, but not so the calamities. If there is really a famine, where would be the pleasure of the Royal visit? Will His Royal Highness then try to ascertain the real condition of his subjects.

BHARAT MITRA.

URIYA PAPERS.

80. The *Uriya and Navasamvad* [Balasore] of the 30th August states that the cessation of rain is increasing the anxiety and uneasiness of the agriculturists. The price of rice is rising. The future prospects are gloomy.

URIYA AND
 NAVASAMVAD,
 August 30th, 1905.

81. The *Samvad Vahika* [Balasore] of the 31st August says that the cessation of rain makes it clear that a famine is approaching fast. Already the rising prices of paddy and rice have begun to tell on the local consumers.

SAMVAD VAHIKA,
 August 31st, 1905.

82. The *Garjatbasini* [Talcher] of the 2nd September reports that there was a light rainfall in that state in the last week.

GARJATBASINI,
 Sept. 2nd, 1905.

83. The *Utkaldipika* [Cuttack] of the 2nd September states that the distribution of rainfall over the Cuttack district is uneven. While some tracts expect to reap a tolerably good harvest, other parts are in total despair, the net result being that high prices of food will rule all over the district. The price of rice is rising.

UTKALDIPIKA,
 Sept. 2nd, 1905.

The rainfall in Cuttack.

84. The same paper says that there was a light rain fall in the Puri district in the last week.

UTKALDIPIKA,
 Sept. 2nd, 1905.

85. The *Garjatbasini* [Talcher] of the 2nd September states that about 700 persons died of cholera in the Puri town, and that the average daily mortality has come down

GARJATBASINI,
 Sept. 2nd, 1905.

Cholera in Puri.

- to 7. Cholera has also spread into the interior of the Puri district.

86. The *Utkaldipika* [Cuttack] of the 2nd September states that the rate of daily mortality due to cholera in the Puri town has come down to 2.

UTKALDIPIKA,
 Sept. 2nd, 1905.

Cholera in Puri town.

UTKALDIPIKA.
Sept. 2nd, 1905.

87. The same paper states that cholera prevails in Jaipur, and that the doctors are busy in looking after the cholera patients.

Cholera in Jaipur.

UTKALDI KA.
Sept. 2nd, 1905.

Fire in Puri town.

88. The same paper states that many houses were destroyed by fire in Balisahi in the Puri town

in the last week.

UTKALDIPIKA.
Sept. 2nd, 1905.

Cholera in Cuttack town.

89. The same paper states that out of 89 attacked by cholera in the Cuttack town in the last week 48 died. The panic due to cholera has become so great that many persons including school boys have left the town. People of the interior of the Cuttack district are unwilling to visit the Cuttack town, though they have urgent business there. Cargo boats from Sambalpur have ceased to visit the Cuttack town, and sales in the local shops have been visibly affected. Supplies running short, prices of staple foods are rising fast. The increase of Municipal taxation in Cuttack at this inopportune hour has produced an appreciable effect on the economic condition of the rate-payers. One of the correspondents of this paper attributes the scourge to the wrath of God caused by the manifold sins of the Municipal Commissioners.

URIYA AND
NAVASAMVAD,
August 30th, 1905.

A land acquisition case in Puri town.

90. The *Uriya and Navasamvad* [Balasore] of the 30th August strongly objects to the acquisition of land belonging to the Dharmasala attached to the Jagannath Ballabh Math by Government in behalf of the Puri Municipality. The writer is unable to understand the ethics of converting a portion of an important religious endowment into a municipal market, and hopes that the residents of Puri will submit a memorial to Government on the subject.

URIYA AND
NAVASAMVAD.

The inquiry into the death of the late Dewan of Narsingpur.

91. The same paper regrets that the result of the enquiry concerning the death of Babu Jagamohan Ghosh, the late Dewan of Narsingpur, has not as yet been published. It is rumoured that Narsingpur is not a suitable place for enquiry, for the late Dewan had offended most of the officials and sarbarakars of that State by his strict and impartial administration of justice. The writer suggests that the persons suspected in this connection should be brought down to Cuttack and thereby freed from the evil influences of the state.

URIYA AND
NAVASAMVAD.

92. The same paper writes strongly in favour of Babu Jagannath Dutt, the Assistant Manager of Dhenkanal, and quotes from the remarks of the Board of Revenue on the Khurda Completion Report to show that he was recommended for a Sub-Deputy Collectorship many months ago. The writer therefore requests Mr. Growse to put him in the Provincial or Subordinate Executive Service by recommending him to the said Board of Revenue under the new rules.

STAR OF UTKAL.
Sept. 2nd, 1905.

The *Swadesi* movement in Bengal.

93. Referring to the *Swadesi* movement started in Bengal with the object of boycotting British piece goods, the *Star of Utkal* [Cuttack] of the 2nd September doubts its success, and hopes that the agitation due to the partition of Bengal will give an impetus to the manufacture of indigenous articles.

URIYA AND
NAVASAMVAD.
August 30th, 1905

The *Swadesi* movement in Bengal.

94. The *Uriya and Navasamvad* [Balasore] of the 30th August states that it is advisable to take time by the forelock and to strike the iron while it is hot by taking immediate steps to start manufactories to supply local wants and to encourage the waning local trades and industries by all possible means.

UTKALDIPIKA,
Sept. 2nd, 1905.

The *Swadesi* movement in Bengal.

95. The *Utkaldipika* [Cuttack] of the 2nd September has every sympathy with the *Swadesi* movement, and is of opinion that it should have been started much earlier. The writer hopes that the patriotic feeling of the Bengalis, roused by the partition of Bengal, will be utilised to the fullest extent, in giving a practical shape to their aspirations after supplying their wants by native-made goods.

GARJATBASINI.
Sept. 2nd, 1905.

Public works in Talcher.

96. The *Garjatbasini* [Talcher] of the 2nd September is glad to learn that the Raja of Talcher is engaged in bringing a large area of waste land in that State under cultivation by constructing two embankments across the Rupanali and the Gaham. He

has the support of his tenants in this work, and they are convinced that the embankments will do them immense good.

97. Referring to the appointment of Presidents of Unions in the Balasore district armed with powers under the Code of Criminal Procedure, the *Utkaldipika* [Cuttack] of the 2nd September observes that time alone will show whether the Presidents will use their powers to the best interest of the Unions over which they have been placed.

UTKALDIPIKA.
Sept. 2nd, 1905.

Presidents of panchayets in the Balasore district.

98. The same paper is satisfied that peace has at last been restored in the far East through the mediation and labours of President Roosevelt. The writer observes that both in war and peace Japan has shown its greatness to the amazement of the civilized world.

UTKALDIPIKA.

The Russo-Japanese Treaty.

99. Referring to the speech of His Honour the Lieutenant-Governor before a meeting of the Ranchi College Committee, the same paper observes that while His Honour alluded to the improvement of the Presidency, Patna and Dacca Colleges, no mention whatever was made of the Ravenshaw College, Cuttack.

UTKALDIPIKA.

The Ravenshaw College, Cuttack.

100. The same paper states that the Additional Munsif of Puri realised adjournment fee twice from the defendant in suit No. 360 of 1904 on the same day, and this action of the Munsif is against practice and procedure, and hurtful to the interest of the suitors in general. The attention of the District Judge is respectfully drawn to the same.

UTKALDIPIKA.

The Additional Munsif of Puri.

101. The same paper has reason to find that the executive officers working under the Cuttack Municipality are not discharging their duties satisfactorily. A certain number of defects relating to the working of the municipal machinery is pointed out with the hope that they will be removed without delay.

UTKALDIPIKA.

The Cuttack Municipality.

102. Referring to the Calcutta Improvement Scheme, recently published in the *Calcutta Gazette*, the same paper points out that its main feature is to burden the residents of Calcutta with additional taxation. The policy which aims at the increase of the people's burden is neither a safe nor a sound one.

UTKALDIPIKA.

The Calcutta Improvement Scheme.

103. Referring to an annual meeting of the Bengali Young Men's Association held at Cuttack in the last week under the presidency of Raja Baikunthanath De of Balasore, the same paper observes that it is no doubt necessary that young domiciled Bengalis should meet together to discuss their state and prospects, and to adopt measures for their general improvement, but at the same time it is desirable that they should cultivate self-restraint and agree to be guided by the elderly members of that community.

UTKALDIPIKA.

A meeting of the Bengali Young Men's Association at Cuttack.

104. Referring to the annual report on the administration of the Baroda State, the same paper points out that Mr. R. C. Dutt, C.I.E., the Prime Minister of that State, has succeeded in separating the Executive from the Judiciary, in reviving the old village community, in reorganising the Legislative Council of the Baroda State on an elective basis, and in taking steps to secure a permanent settlement of the land revenue in that state. The writer adds that these reforms are worthy of imitation in British India Proper.

UTKALDIPIKA.

The Baroda State.

NARAYAN CHANDRA BHATTACHARYYA,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 16th September, 1905.

REPORT (PART II)
ON
NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL
FOR THE
Week ending Saturday, 16th September 1905.

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(b)—Working of the Courts.

1186. The *Amrita Bazar Patrika* is indignant at the "atrocious" and "barbarous" law which exists in this country, of hauling up an accused for retrial, though acquitted by a competent Court.

AMRITA BAZAR
PATRIKA,
10th Sept. 1905.

The wrong of a retrial. Justices Woodroffe and Mukerji, in a recent case, showed, however, that High Courts possess the power of rendering this law inoperative. They refused to sanction the application of the Deputy Legal Remembrancer, who appeared on behalf of Government.

Fancy the demoralization which has overtaken the executive! They will not move a finger when an innocent person is sent to jail, or over-punished, but will lose sleep and appetite if one criminal escapes.

(d)—Education.

1187. The *Bengalee* relates, as an instance of petty official oppression, the case of the boys of the High English School at Amraoti, Central Provinces. In disobedience of orders, some of these boys left their hostel and joined a *Swadeshi* demonstration, for which they were punished by the Head Master. Subsequently for leaving the hostel in a body, to show their disapproval of the tyranny of the Superintendent, they were expelled from the school. The *Patrika* appeals to the Director of Public Instruction to hold an open enquiry into the grievances of the boys, and begs the Chief Commissioner of the Central Provinces to remove the gross wrong done to them.

BENGALIEE,
10th Sept. 1905.

(g)—Railways and Communications, including Canals and Irrigation.

1188. The *Bengalee* writes that the orders of the District Traffic Superintendent, Calcutta, prohibiting the grant of leave of any description to the staff, both indoor and outdoor, during the busy season, have caused much hardship.

BENGALIEE,
8th Sept. 1905.

1189. The same journal complains that, owing to the oppressive conduct of the Officiating District Traffic Superintendent, Sahebganj, some of the staff have been driven to resign their appointments and many more may be compelled to follow suit ere long.

BENGALIEE,
8th Sept. 1905.

1190. The *Bengalee* hopes that the Railway Board will not be misled by the clamour of the Committee of the Indian Mining Association, who have opposed the proposed reduction in railway freight for the carriage of coal, on the selfish ground that it will injure the export trade. The proposed reduction will benefit everybody but the exporters, and the concession should not be withdrawn because it is likely to be inimical to the interests of this handful of European shippers.

BENGALIEE,
8th Sept. 1905.

1191. The *Amrita Bazar Patrika* writes that Pandit Bansidhar Sukul, a ticket-collector at Allahabad, East Indian Railway, on passing the departmental examination in December last, applied for his increment to which passing the examination entitled him, but was refused by the District Traffic Superintendent, Allahabad. His appeal to the General Traffic Manager not only failed, but resulted in his being discharged as worthless. The journal appeals to Mr. Dring to look into the case and do the man justice.

AMRITA BAZAR
PATRIKA,
10th Sept. 1905.

(h)—General.

1192. The *Indian Mirror* sees no reason why Lord Curzon could not have left the partition of Bengal to his successor to deal with, instead of rushing the matter through, and perceives in His Excellency's action a good deal of personal motive or *zid*—a desire to injure rather than benefit the people.

INDIAN MIRROR,
7th Sept. 1905.

In the opinion of the *Mirror*, the Bengalis have learnt that, if they and their Rajas, Maharajas, Princes, &c., are to live and grow, they must assert themselves even at terrible sacrifice. A few years more of Lord Curzon's rule "and the very foundation of the British Empire in the East would have been undermined."

BENGALIEE,
8th Sept. 1905.

1193. The *Bengalee* writes that, if it was hoped that the Partition Proclamation would result in the termination of the

The Partition.

boycott, the authorities were greatly mistaken. "The boycott has become a very formidable affair already, and we give an assurance to all whom it may concern that it has only just begun, and it will be a very lively business by the time the pujan comes round."

As for His Excellency the Viceroy, by the manner in which he has carried out the partition, he has shattered the remnant of his reputation in India. There will be thanksgivings on the day he leaves India. The one consolation left to the people will be that His Excellency has arrived at the nadir of his fortunes, and his disappearance from India will be for him a melancholy incident.

The most pitiful spectacle presented in this drama, however, is that of His Honour the Lieutenant-Governor of Bengal, who has from the first been a pliant and submissive instrument in the hands of the Viceroy. It never seemed to him a confession of weakness to acknowledge Bengal too large for him. If he had sufficient self-respect he would have insisted at least on the partition being put off till his time was up, and the two Lieutenant-Governors could be appointed simultaneously. To Sir Andrew Fraser nothing matters so long as he remains where he is, even if he is shorn of a large portion of the territory he was originally appointed to administer. Does his helplessness prove his capacity for governing even that fragment of Bengal which has been left to him?

BENGALIEE,
10th Sept. 1905.

1194. The *Bengalee* is astounded at the Law Member remarking, on introducing the Partition Bill at the Viceregal Council, that the Bill was "little more than

The Partition Bill.

formal." A measure that has plunged a whole nation into mourning and called into existence an agitation of unparalleled magnitude and vigour, cannot be described as a mere formality. It would be simply an outrage on the public feeling to pass the Bill at Simla in the absence of the representatives of the people. Each successive stage of the partition scheme has been a scandal, and the culminating point will be reached by its being passed into law in the seclusion of Simla.

VI.—MISCELLANEOUS.

MOSLEM CHRONICLE,
2nd, Sept. 1905.

1195. Commenting on the lecture on "Moslems under British and Russian Rule" delivered by Mr. F. H. Skrine, late I.C.S., at the Sesame Club, London, the *Moslem Chronicle* points out that Russia is reeking and

Mussulmans under British and Russian rule.

rotting under misrule and despotism of the worst type, and does not generally treat Asiatic races better than England or France. In some respects, however, such as the conditions of commission in the army, the administration of religious laws among the alien subjects, and the preservation of indigenous forms of local government, Russia compares favourably with England.

The Mussulmans themselves are somewhat to blame for their position in the British State service, but, says the journal, the Government of India have, by a system clearly unsuitable and unsympathetic, driven them to it.

INDIAN MIRROR,
6th Sept. 1905.

1196. While sympathising with the *Swadeshi* movement, the *Indian Mirror*

Judicious care in carrying on the *Swadeshi* movement.

deprecates the conduct of the students and urges the avoidance of racial bitterness between the European and Indian communities. There should be no quarrelling with the governing race, and the people should remember the spontaneous sympathy accorded by Englishmen, both official and non-official, to the movement for the advancement of scientific and industrial education in Bengal.

The journal exhorts the leaders to denounce all objectionable measures and methods, and place the movement under well-disciplined control and wise guidance.

1197. The *Bengalee* appeals to the student community to scrupulously refrain from any act or measure which may bear the remotest semblance of violence or coercion.

BENGALIEE
8th Sept. 1905.

Such conduct would give opponents of the *Swadeshi* movement justification for complaint and be most damaging to the cause.

1198. The same journal does not see why Bengal should not be independent of Liverpool salt as the other provinces are, and why it should be difficult for India to produce

BENGALIEE,
8th Sept. 1905.

Salt and sugar. the amount of sugar which is now imported from Austria, Java, and Mauritius. The soil of India is in certain respects favourable to the cultivation of sugarcane.

1199. The *Amrita Bazar Patrika* says that as the Railway Board have reduced the coal freight to a great extent, the leaders of the *Swadeshi* movement should approach

AMRITA BASAR
PATRIKA,
10th, Sept. 1905.

Salt. them with a view to reducing the freight on salt from the Sambhar lake and the Punjab salt mines to Calcutta. If this is done, there would be no difficulty in lowering the price of the indigenous article.

1200. While sympathising with those European merchants who have suffered loss by the *Swadeshi* movement, the *Amrita Bazar Patrika* appeals to them not to be so

AMRITA BASAR
PATRIKA,
8th Sept. 1905.

Unreasonable attitude of the European community. unreasonable and selfish as to oppose a movement whose object is the revival of indigenous industries. Other European merchants who have mills and factories for turning out various articles for domestic use would do a flourishing business now if they supported the movement, as the Indians have no objection whatever to use articles manufactured by them in this country. Government, too, whose avowed object is to revive the lost industries of India and thus save the people from starvation during famine, should also sympathise with and support the movement. But the *Patrika* holds the *Englishman* responsible for the unreasonable attitude of the European community towards the *Swadeshi* movement and for the ill-feeling that has been displayed towards it. It answers the various articles and letters that have been published in that journal—some of whose sentiments appear to be inspired by the official classes—and would be pleased to see the threats offered therein carried into effect. They would one and all have the effect of only keeping the *Swadeshi* movement alive. As for the threat that Englishmen have not unsheathed their swords in India for fifty years, the *Patrika* asks where is the heroism or manliness of unsheathing swords to deal with a disarmed people who have been made to forget the art of fighting?

1201. The *Amrita Bazar Patrika* writes that Englishmen are welcome to the view that the *Swadeshi* movement is dying out. Possibly, says the *Patrika*, it was a mistake

AMRITA BASAR
PATRIKA,
8th Sept. 1905.

The *Swadeshi*. to declare that the movement was the outcome of the partition measure. This measure only gave the movement an impetus, the germ of the movement itself having been sown in several parts of India thirty years ago. The Bengalis intend to proceed calmly and to abjure foreign goods as far as practicable. They will never adopt any offensive methods, in spite of the goading of the *Englishman*.

1202. The *Indian Mirror* writes that, by partitioning Bengal in the face of the most determined and combined opposition, Lord Curzon has sounded the death-knell of all

INDIAN MIRROR,
9th Sept. 1905.

The boycott. constitutional agitation in this country, and proved to the people that genuine Indian public opinion does not possess even the weight of a feather with the Government. This utterly contemptuous disregard of the people has roused the spirit of the nation and they have entered upon the boycott campaign from motives of self-preservation and self-assertion, and to make themselves feel that they do exist; that in their combined exertions lies the hope of future regeneration, and that they must assert themselves by all legitimate means if they do not want to be effaced from the country as a race. The movement is not directed against British or foreign manufactures.

1203. The *Bengalee* commends Mr. Kali Sunkar Sukul's brochure to all who are interested in the *Swadeshi* movement. In

BENGALIEE,
10th Sept. 1905.

Ibid. it Mr. Sukul appeals to the people to forego, for a brief season, the luxury of wearing fine *dhoties* and *saris*, as the yarn used in

their manufacture comes from Europe, and all foreign material must be boycotted equally with foreign labour. Yarns of fine quality can be produced in India, provided there is sufficient demand for them.

BENGALIEE,
10th Sept. 1905.

1204. The *Bengalee* learns that certain unscrupulous shopkeepers have been palming off Manchester *dhoties* as Indian stuff. This is clearly an offence against the Merchandise Marks Act and the offenders should be hauled up before a Magistrate. Meanwhile, the *Bengalee* warns the public to be careful to reject *dhoties* which are of doubtful manufacture and do not bear clear evidence of being Indian-made.

Manchester cloth being palmed off as *desi kapor*.

BENGALIEE,
10th Sept. 1905.

1205. Commenting on the letter of a correspondent in the *Pioneer* that the Bengali is proverbially too sensitive about his skin to give up the fine white mull *dhoties* which only Manchester can produce, the *Bengalee* says that "the thick-skulled Britisher has effectively cured the thin-skinned Bengali." The coarse-leaved *biri* has driven the fine cigarette out of the market, and the *deshi dhoties* are replacing the Manchester article.

The thin-skinned Bengali.

AMRITA BAZAR
PATRIKA,
12th Sept. 1905.

1206. The *Amrita Bazar Patrika* publishes some notes of the *Swadeshi* movement in Calcutta. One relates that the driver of a hackney carriage requested a Babu, who refused to throw away a cigarette he was smoking, to leave the carriage at once, as he and all the other *garriwalas* of Calcutta had sworn not to touch any more foreign cigarettes, nor to allow any occupant of their carriages to smoke them.

Swadeshi notes.

Students in Ward No. III are going about purchasing foreign salt and sugar and other articles and destroying them, and preaching the evils of using imported articles.

NEW INDIA,
9th Sept. 1905.

1207. *New India* considers that there can be no constitutional agitation in this country owing to the absence of popular rights. The King of England is a constitutional Monarch, but the Viceroy of India is an autocrat like the Tsar, and his government even worse than that of Russia, as it is the domination of one nation over another nation. The will of the British people may be enforced on the Indian Government, but the views and opinions of the Indian people cannot be authoritatively presented to the Indian Bureaucracy. The elected members of Council are absolutely helpless to influence the policy or control the actions of the Government. The old methods of political tinkering have proved futile, and the journal considers that the country should now demand a fundamental change in the present constitution of the State, so that the ultimate authority will be transferred to the representatives of the people.

Constitutional agitation in India.

AMRITA BAZAR
PATRIKA,
12th Sept. 1905.

1208. The *Amrita Bazar Patrika* writes that the Government has shown, by its contempt of the anti-partition agitation, its contempt for constitutional agitation as well. Congress leaders and public bodies should now alter their policy and, realizing the futility of standing before the authorities with folded hands, imitate the indigo raiyats of 1859-60, who vowed they would not sow indigo and, notwithstanding the inhuman treatment meted out to them by the planters (who were then the virtual rulers of Bengal), kept their vow. "This hand, Saheb, shall never sow indigo seed again."

Constitutional agitation gone.

Let the spirit of these raiyats guide the *Swadeshi* leaders, who can make their movement an immediate success by doing what the indigo raiyats did. The boycott of articles should spread to a boycott of *apkewastes* and titles of honour, and when it stops litigation and boycotts courts of justice, then and then alone shall they achieve the real salvation of India.

INDIAN MIRROR
9th Sept. 1905.

1209. The *Indian Mirror* is afraid that the longer Lord Curzon is allowed to remain in this country, the more mischief he will do. It wishes Lord Minto would leave England at once.

Lord Curzon's departure.

INDIAN MIRROR,
9th Sept. 1905.

1210. The same paper remarks that the raid on the office of the Japanese newspaper in the recent meeting at Tokio to protest against the terms of peace between Japan and Russia, ought to be a warning to official newspapers in other countries.

The protest riots in Tokio.

1211. Nobody, says the *Amrita Bazar Patrika*, appears to have any heart in the forthcoming visit of their Royal Highnesses the Prince and Princess of Wales, although sub-

AMRITA BASAR
PATRIKA,
10th Sept. 1905.

The Royal visit. subscriptions are flowing in and are expected to reach a lakh and-a-half. Instead of spending a lakh in a single night on illuminations and fireworks, the *Patrika* suggests spending Rs. 50,000 and utilizing the balance on some useful object—for instance, in resuscitating the Albert Temple of Science, founded on the occasion of our present King-Emperor's visit to Calcutta in 1875, for the purpose of reviving indigenous industries.

The journal comments upon the subscriptions contributed to the Reception Fund by Europeans. If loyalty is to be measured by the length of one's purse, the journal is surprised at the small amounts subscribed by Europeans—no single European, official or non-official, having subscribed over Rs. 1,000, while there are Indians who have subscribed from Rs. 2,000 to Rs. 10,000. "For show's sake at least one of them must subscribe Rs. 10,000, and who should he be but the Lieutenant-Governor?" Comparing the present subscription list with that of 1875, the *Patrika* shows that the Maharaja of Burdwan and others have more than doubled and quadrupled their previous subscriptions. "The wisest among these donors is Babu Kali Kissen Tagore, who has not increased his previous subscription, and wiser still is Maharaja Surjakant, who has subscribed only Rs. 500."

1212. The *Behar Times* draws the attention of Mr. Levinge, the present Commissioner of the Patna Division, to the injustice done by his Personal Assistant in obtaining the sanction of his predecessor, Mr.

BEHAR HERALD
8th Sept. 1905.

Unfair treatment of clerks in the Patna Commissioner's office.

Lyon, to the arrangements made in filling up the vacancy created in his office by the transfer of a clerk named Jugli Nath Chatterjee. Several of the ministerial staff have had their superior claims overlooked and their representations to the Commissioner have been withheld by the Personal Assistant.

1213. The *Bengalee* is very much struck by the evidence of sympathy and help which have been extended from all quarters to the clerks of Messrs. Burn & Co., now

MESSENGER.
12th Sept. 1905.

The clerks' strike.

on strike. The Bengali hardware merchants have pledged themselves to have no dealings with Messrs. Burn & Co. until the strike is ended in a manner satisfactory to the clerks. Truly, the growth of national sentiment has been simply marvellous during the past few months, thanks to Lord Curzon's reactionary policy.

1214. Never, says the *Bengalee*, was a more lamentable want of statesmanship than what is now evidenced in the proceedings of the rulers of this country. The highest

BENGALIE,
12th Sept. 1905.

Partition.

administrative capacity of the Central Provinces has been tried and found wanting; the cherished sentiments and traditions of the people of Bengal have been ruthlessly sacrificed. Yet the case for the creation of a Governorship for Bengal has received a new impetus, and it is hoped the idea will not be given up, and that public feeling will not be ignored at the meeting of the Council of the Governor-General when the Partition Bill comes up on the 29th for consideration.

OFFICE OF THE INSPR.-GENL.
OF POLICE, L. P.

WRITERS' BUILDINGS,

The 16th September 1905.

F. C. DALY,

Asst. to the Insp.-Genl. of Police, L. P.

